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By BROTHER RUDYARD KIPLING

God of our fathers, known of old,
Lord of our far-flung battle-line,
Beneath whose awful hand we hold
Dominion over palm and pine—
Lord God of Hosts, be with us yet,
Lest we forget—Lest we forget!

The tumult and the shouting dies;
The Captains and the Kings depart:
Still stands Thine ancient sacrifice,
An humble and a contrite heart.
Lord God of Hosts, be with us yet,
Lest we forget—Lest we forget!

Far-called, our navies melt away;
On dune and headland sinks the fire:
Lo, all our pomp of yesterday
Is one with Nineveh and Tyre!
Judge of Nations, spare us yet,
Lest we forget—Lest we forget!

If, drunk with sight of power, we loose
Wild tongues that have not Thee in awe,
Such boastings as the Gentiles use,
Or lesser breeds without the Law—
Lord God of Hosts, be with us yet,
Lest we forget—Lest we forget!

For heathen heart that puts her trust
In reeking tube and iron shard,
All valiant dust that builds on dust,
And guarding, calls not Thee to guard
For frantic boast and foolish word—
Thy mercy on Thy People, Lord!



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CRAFT AIMS AND RELATIONSHIPS On July 21-22, 1949, Ill. Melvin M. Johnson, 33°, Sovereign Grand Commander of the Supreme Council 33°, Ancient Accepted Scottish Rite for the Northern Masonic Jurisdiction U.S.A. met in conference with the Officers of the United Grand Lodge of England to discuss matters of mutual concern and interest.

He offered to publish their official statement of *Aims and Relationships of The Craft*. The following—under that caption—was published as the Appendix (pp. 209-301) of the Report of the Quarterly Communication in Freemasons' Hall, London, on Wednesday, the 7th day of September, 1949. A similar statement has been accepted by the Grand Lodges of Ireland and Scotland.

AIMS AND RELATIONSHIPS OF THE CRAFT

In August, 1938, the Grand Lodges of England, Ireland and Scotland each agreed upon and issued a statement identical in terms except that the name of the issuing Grand Lodge appeared throughout. This statement, which was entitled "Aims and Relationships of the Craft," was in the following terms:—

1. From time to time the United Grand Lodge of England has deemed it desirable to set forth in precise form the aims of Freemasonry as consistently practised under its Jurisdiction since it came into being as an organized body in 1717, and also to define the principles governing its relations with those other Grand Lodges with which it is in fraternal accord.

2. In view of representations which have been received, and of statements recently issued which have distorted or obscured the true objects of Freemasonry, it is once again considered necessary to emphasize certain fundamental principles of the Order.

3. The first condition of admission into, and membership of, the Order is a belief in the Supreme Being. This is essential and admits of no compromise.

4. The Bible, referred to by Freemasons as the Volume of the Sacred Law, is always open in the Lodges. Every candidate is required to take his Obligation on that book or on the Volume which is held by his particular creed to impart sanctity to an oath or promise taken upon it.

5. Everyone who enters Freemasonry is, at the outset, strictly forbidden to countenance any act which may have a tendency to subvert the peace and good order of society; he must pay due obedience to the law of any State in which he resides or which may afford him

protection, and he must never be remiss in the allegiance due to the Sovereign of his native land.

6. While English Freemasonry thus inculcates in each of its members the duties of loyalty and citizenship, it reserves to the individual the right to hold his own opinion with regard to public affairs. But neither in any Lodge, nor at any time in his capacity as a Freemason, is he permitted to discuss or to advance his views on theological or political questions.

7. The Grand Lodge has always consistently refused to express any opinion on questions of foreign or domestic State policy either at home or abroad, and it will not allow its name to be associated with any action, however humanitarian it may appear to be, which infringes its unalterable policy of standing aloof from every question affecting the relations between one government and another, or between political parties, or questions as to rival theories of government.

8. The Grand Lodge is aware that there do exist Bodies, styling themselves Freemasons, which do not adhere to these principles, and while that attitude exists the Grand Lodge of England refuses absolutely to have any relations with such Bodies, or to regard them as Freemasons.

9. The Grand Lodge of England is a Sovereign and independent Body practising Freemasonry only within the three Degrees and only within the limits defined in its Constitutions as "pure Antient Masonry." It does not recognise or admit the existence of any superior Masonic authority, however styled.

10. On more than one occasion the Grand Lodge has refused, and will continue to refuse, to participate in conferences with so-called International Associations claiming to represent Freemasonry, which admit to membership Bodies failing to conform strictly to the principles upon which the Grand Lodge of England is founded. The Grand Lodge does not admit any such claim, nor can its views be represented by any such Association.

11. There is no secret with regard to any of the basic principles of Freemasonry, some of which have been stated above. The Grand Lodge will always consider the recognition of those Grand Lodges which profess, and practise, and can show that they have consistently professed and practised those established and unaltered principles, but in no circumstances will it enter into discussion with a view to any new or varied interpretation of them. They must be accepted and practised wholeheartedly and in their entirety by those who desire to be recognised as Freemasons by the United Grand Lodge of England.

* * *

The Grand Lodge of England has been asked if it still

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stands by this declaration, particularly in regard to paragraph 7. The Grand Lodge of England replied that it stood by every word of the declaration, and has since asked for the opinion of the Grand Lodges of Ireland and Scotland. A conference has been held between the three Grand Lodges, and all unhesitatingly reaffirmed the statement that was pronounced in 1938: nothing in present-day affairs has been found that could cause them to recede from that attitude.

If Freemasonry once deviated from its course by expressing an opinion on political or theological questions, it would be called upon not only publicly to approve or denounce any movement which might arise in the future, but would sow the seeds of discord among its own members.

The three Grand Lodges are convinced that it is only by this rigid adherence to this policy that Freemasonry has survived the constantly changing doctrines of the outside world, and are compelled to place on record

their complete disapproval of any action which may tend to permit the slightest departure from the basic principles of Freemasonry. They are strongly of the opinion that if any of the three Grand Lodges does so, it cannot maintain a claim to be following the Antient Landmarks of the Order, and must ultimately face disintegration.

This statement was presented by V.W. Bro Sir Ernest Cooper, President of the Board of General Purposes, who as Director of International Gillette is an occasional visitor in Boston. In a later address, he reported several conferences including one of two days' duration "with Dr. Melvin Johnson, one of the senior and most respected Masons of America. All that had been done was an endeavour to establish a common line of action in regard to recognition and the interpretation of a basic Masonic policy."

MORALITY: THE BASIS OF MASONRY

By Wor. Bro. DOUGLAS A. MACARTHUR
Commander-in-Chief, Japan

Notwithstanding the fact that the craft is composed of all shades of opinion and pursuit, of every sectarian denomination, of every political party, of every diverse interest on the globe of men disagreeing in many of their speculative reasonings and beliefs, antagonizing each other with conflicting systems and methods, yet because of their great underlying belief in the fundamental truth of Masonry, the ties that bind them indissolubly, know no limitation of place or race. Wherever there are fellow Masons, there a Mason is at home.

Our code has come down to us from earliest antiquity. It embraces the highest moral laws and will bear the test of any systems of ethics or philosophy ever promulgated for the uplift of man. Its requirements are for the things that are right, and its restraints are from the things that are wrong. Inculcating doctrines of patriotism and brotherly love, enjoying sentiments of exalted benevolence, encouraging all that is good, kind and charitable, reprobating all that is cruel and oppressive, its observance will uplift everyone under its influence.

The basis of Masonry is morality; morality such as impressed upon the minds of men, not from an inspection of historic evidences, not from observing great and amazing paroxysms of the nature universe, but such as is found in the unfolding of human nature itself. With the passage of time, the means of illustrating and enforcing the moral law have been vastly increased, but the substance of the law itself has been known, just as we know it, for thousands of years. Not a single percept of morality now, but was indigenous to the earliest peoples of whom we have any knowledge. In this resides the secret of our Order's perpetuity. For it is the most ancient society of the world. Its origin,

indeed, was perhaps coincident with that of society itself. Knowing how variable are the current of human thought and action, it must be inferred that an institution which has obtained such a sanction from time, has its basis upon substantial truth, and truth so fundamental and so in harmony with the nature of man, as to have been instinctively and universally recognized through the ages.

As the civilized world has grown in intelligence, the attitude of thinking men in regard to the nature of man, his rights, necessities and liabilities, has changed immeasurably. Notions of government have been cleaned of many barbarous elements, the conception of justice has been purified and elevated, and the whole framework of society has been exalted. But while the world has been ringing with the voice of these great intellectual achievements, improving and reforming on every side, nothing has been added to or taken from morality.

Nothing is to be found in the entire universe which has undergone so little change as the great tenets of which moral systems are composed. To do good to others; to forgive enemies; to love neighbors; to restrain passions; to honor parents; to respect authority; to return good for evil; not to cause anger; not to bear false witness; not to lie; not to steal, these are the essential elements of the moral law.

Christ found it complete, adopted it, exemplified and beautified it, and left it unchanged. He introduced no new purpose of achieving the old end. Every mode of religion which has made a deep and lasting impression on the human mind—and vital religions in the world have been quite as numerous as different forms of dominant government—all religions, I say, of which I

have any knowledge, have professed the same fundamental purpose, the exemplification and enforcement of morality.

Formulae, perhaps, have been at times too deeply stressed. Forms, originally employed simply as a subsidiary means of attaining a moral end, when crystallized by the weight of interest and example, and satisfied by time, have frequently come to be cherished more deeply than the tenets of morality itself. And thus the spirit of moral truth has too often evaporated into mere pageantry. But to those who attain morality in life and deportment, it can make no difference by what means they are conducted to that end.

The whole human race, all that have lived before and all who are to come after us, may be said, symbolically to form one vast, unbroken circle around the Throne of the True and Everlasting God, a chain of

which each link is a human soul, and in which each soul is equidistant from the central point. Thus, lines of moral rectitude, extending from the several links of the living chain to the seat of the Immaculate would make as many lines of approach as there are many links in the chain. Which is to say, there are as many ways and methods of attaining morality as there are human souls.

It will readily occur to the reflective mind that numerous lines drawn from the circumference to the center of a circle, converging acutely, practically unite in a common mass long before the center is reached. In the same way, innumerable lines of moral thought and action, projected with sincerity, will unite and mingle in a common purpose long before the end is reached.—*The Western Australian Freemason.*

THE UNIVERSALITY OF MASONRY

The most certain, and possibly the most pleasurable way for a Mason to fully realize the universal spread and appeal of Masonry would be to visit lodges in every jurisdiction of our country, and then continue his visits to the thousands of lodges scattered over the entire world where Masonry is today taught and practiced and highly regarded. Such an experience would for most of us be prohibitive in cost and in time, and would perhaps become unbearably monotonous to all but a very few. It is hard to realize, for instance, that if it were possible to visit a different lodge on each and every one of the 365 nights of a year, it would require almost three years to attend the 1036 lodges of the state of New York alone. It would take almost three more years to attend each of the 375 lodges of Illinois, and nearly two and one-half additional years to similarly cover the State of Texas. In fact, to visit each and every one of the 15,287 lodges of the United States alone, on the above schedule, would require 42 years. But since lodges do not work on Sundays or holidays it would take a visitor about 50½ years to make the complete round. And since a man cannot become a Mason until he is legally "of age," if he were to begin these travels and visits at age 21, he would have spent a lifetime and would probably be ready to retire at the age of about 72—a little beyond the allotted three score years and ten. However, should he still wish to continue, he could spend another 19 years just visiting the 5,875 lodges working under the Grand Lodge of England. And all these visits would of necessity be confined to the so-called "Blue Lodges" or Symbolic Lodges. Our hypothetical but indefatigable visitor would have not time at all for the thousands of chapters, councils, or commanderies of the York Rite, nor for any of the 211 consistories of the Southern and Northern Jurisdictions of the Scottish Rite, nor for the hundreds of Shrines, Grottoes, Priories, Eastern Star Chapters or any of the other numerous organizations dependent upon Masonry for their origin and continued existence.

One may at least partially realize Masonry's scope and

universality in a much easier, less expensive and less monotonous manner, however, by observing some facts and figures easily obtainable from a certain booklet, printed annually and distributed to all constituent lodges by our respective Grand Lodges. Whenever a Mason makes his first visit to any regular and well governed lodge, if he is a stranger and cannot be vouched for, the examining committee delegated to interview him must first ascertain from his dues-receipt card the name and location of the lodge to which he belongs. In order to be assured that the lodge issuing that card is a regular and legitimate and not a clandestine one, the committee consults this booklet, which is usually to be found in the lodge ante-room where the Tiler guards against the approach of cowans and eavesdroppers. In this 200-page booklet is listed the name, number and alphabetical location of every recognized lodge of Free and Accepted Masons in each of the 49 Grand Jurisdictions of the United States and in each of the following additional Grand Lodges:

Alberta, Manitoba, British Columbia, New Brunswick, Ontario, New South Wales, Cuba, New Zealand, National Grand Lodge of Denmark, Nova Scotia, England, Panama, Greece, Philippine Islands, Holland, Porto Rico, Ireland, Prince Edward Island, Quebec, Queensland, Tasmania, Saskatchewan, Victoria, Scotland, West Australia, South Australia, Sweden, York Grand Lodge of Mexico.

These are the Grand Lodges that are most universally recognized by the 49 Grand Lodges of the United States, but each of these Grand Lodges may independently add to or subtract from the above list. For example, the Grand Lodge of Colorado does not recognize at present the Grand Lodge of Greece, but it does recognize the following additional ones: Argentina, Mexico (7), Bolivia, National Grand Lodge of Egypt, Brazil (4), Nicaragua, Symbolic, Chile, Norway, Columbia (3), Peru, Costa Rica, Switzerland, Alpina, Ecuador, Venezuela, Guatemala.

This means that any member in good standing of a

Lodge in Colorado, having shown the proper credentials and essential qualifications, would be a welcome visitor in any one of the 1400 lodges of Canada, in the 5,876 English lodges, in 878 Scotch lodges, in 730 Irish lodges, or in any of thousands of others in Mexico, Panama, Cuba, Central or South America, Scandinavian countries, Switzerland, India, Egypt, South Africa, etc. The English, Scotch, Irish and Dutch Jurisdictions have hundreds of Lodges scattered throughout the world—in Iraq, Iran, Palestine, India, Gibraltar, Japan, China, as well as in many parts of Australia, South America, South Africa and the East and West Indies. There are 19 Scotch lodges in Bombay alone. The Dutch have 25 lodges in the East Indies and 62 in South Africa.

In many of the larger cities of foreign lands one may find lodges belonging to two, three or even all four of the above jurisdictions.

Although statistics are usually quite dry and uninteresting, here are a few comparative facts and figures which may be surprising to the average Mason. There are as many lodges in Belfast, Ireland, alone as there are in the entire Jurisdiction of Colorado. Most of us probably think of far-away New Zealand as rather small and relatively unimportant, yet there are a few more lodges there than in the three states of Colorado, Wyoming and Montana combined. There are twice as many on the Island of Tasmania and twice as many on Porto Rico as there are in the city of Denver. Cuba's 258 is twice Connecticut's 129, and only slightly below Nebraska's 278 or Washington's 267. There are 61 lodges in Havana. The very great popularity of Masonry in Australia is evidenced by the fact that Brisbane alone has 113, Sidney has 105 and Melbourne has 78. The 1,405 lodges in the city of London surpass in number the total count in the nine States of Maine, Vermont, New Hampshire, Massachusetts, Connecticut, Rhode Island, Delaware, New Jersey and Maryland.

[NOTE: *The Grand Lodge, A.F. & A.M., of Colorado has a Committee on Masonic Education, which issues monthly service letters. The following should interest readers who are interested in Masonic education.*]

The word *door* occurs infrequently in Masonic monitors and rituals, yet we realize that we could not have Masonic Temples, hold Masonic meetings, do Masonic degree work, or even become Masons without them. May we present some thoughts on the subject of figurative as well as liberal doors, considering some of the many beautiful symbolisms which they suggest or teach.

The writer recently heard a most interesting and inspirational sermon in which it was stressed that doors have two major purposes: they serve as barriers to keep someone or something out, or in; and they serve as a passageway, as a means of entrance, or as a means of exit. Barrier doors should be tightly closed to keep out *cheap gossip*, for it damages the person discussed and it clutters up our mental houses with junky furniture. They

These rather striking comparisons are largely explained by the fact that most Lodges in foreign lands have a much smaller membership than those in the United States. The following examples will illustrate:

Lodges in New Zealand average 98 members each; in England—85, in Saskatchewan—77, Western Australia—68, and in Queensland the average is only 64. Contrast those figures with these: District of Columbia—488, Pennsylvania—374, or Ohio—370. The smallest average number per lodge in the United States are in South Dakota (99) and North Dakota (103).

The average for Colorado is 256.

New York State has the greatest number of lodges, viz: 1,036. Delaware has the fewest, with 22. These five cities of the United States have the largest Masonic population: Metropolitan New York—382 lodges, Chicago—221; Philadelphia—95, Los Angeles—71, and Detroit—60.

The total number of Masons in the United States, according to the 1948 booklet, is 3,240,815. In Canada there are about 200,000. Add to these figures the approximately 500,000 in England and the nearly 250,000 in Australia and New Zealand, and we have a total of over 4,100,000. Since membership figures are not published for many foreign jurisdictions, we can only surmise how many more there are in the world. The grand total would doubtless exceed 4½ million.

These are just a few of the interesting things that may be found in pursuing and compiling some of the statistics found in that said "catalogue" of lodges. They do prove that Masonry is truly universal. Masonic activities in many countries of continental Europe were temporarily halted or curtailed during the World War period, but are now being rapidly and quite extensively revived. Russia and her satellites are the principal countries of the world where the Light of Masonry is still under the ban.—E. E. H.—*Square and Compass.*

BOOKS

should be closed against *vain regrets*, which can but rob us of the power to avoid repeating past mistakes. And they should be closed on *self-pity*, for that robs us of the ability to see how very rich we are and of the ability to grasp new opportunities. As barriers, doors ought also to be closed to keep within ourselves the *confidences* which friends may have entrusted to us; and to confine within ourselves, and leave unuttered, thoughtless *criticisms* which might do much harm. For the keeping of those two doors closed there is a motto from the Scriptures: "O Lord, keep the door of my lips." (Ps. 141:3.)

Doors which ought to be opened wide as entrances to our lives are those of a *growing knowledge*, for, if we discontinue to grow, we begin to die, and opening wide the door of knowledge permits some new mental furniture to be brought in. We ought also to open the door of *good resolutions* and then wedge it securely so that it cannot blow shut. In order that our lives be not suffocated with our own interests or introspection, we should

have adequate exits, such as opened doors of *widening friendships*; doors of *daily service* to others; doors of *relaxation*, kept open by developing a hobby; and doors of *prayer*, for it is a saving exit from self-suffocation and it brings new power and new perspective into our lives.

There are in the Bible more than 150 references to doors. We read there of the doors of opportunity, doors of promise, doors of faith, shut doors and open doors. Jesus said that a man's heart is really a door, at which He knocks for admission. He is also *the door*, without equal, before which we stand and through which we must enter if we are to have that fuller, richer, more useful and consecrated life here, and Life Eternal in the hereafter.

One perhaps fantastic conception of the use and meaning and symbolism of doors in our Masonic institution might be described thus: Let us picture Masonry as a majestic building constructed of the purest, most beautiful and incorruptible material that mind can conceive. On either side of the main building rise two massive towers of equal height and beauty. Through the richly ornamented door in the front of this building, the eligible non-Mason periodically sees hundreds of his friends and acquaintances coming and going. The large majority of these men he recognizes as the leaders of all the reputable walks of life. They are men who strive to put into daily practice the tenets and principles of Masonry. They are clean, upright, honest, charitable, tolerant and friendly. The nonmember longs to be numbered with them. He may even wonder why he has not been invited by some of his more intimate friends to enter that Temple portal, for has he not been frequently and urgently solicited by members of several *other* fraternal organizations? Finally, he opens his own door of resolution and makes inquiries on how to become a Mason. That opens the door of enlightenment, and the next door he opens is the one of decision. His petition is gladly received, provided he himself has the proper moral, mental and physical qualifications, and then comes that happy long-to-be-remembered day when he is notified when to appear to enter the door of initiation.

Having been cordially received within that cherished outer door, certain introductory declarations and explanations are completed and he is duly prepared for his first reception in a Lodge. He knocks at that inner door, which is closed to all cowans and eavesdroppers, and, when it is opened, he is received in the prescribed manner. A symbolic door of faith and confidence is opened to him when he hears the Master's prayer and the perambulatory Scripture. From then on, in this first or Entered Apprentice floor or level, door after door opens wide, bringing him gradually from darkness and obscurity to the glory of Masonic Light. Doors of growing knowledge disclose to him the columns of Wisdom, Strength and Beauty, the meaning of Faith, Hope and Charity, the tenets of Brotherly Love, Relief and Truth, the cardinal virtues of Temperance, Fortitude, Prudence and Justice. Here he learns also of the form, covering, furniture, ornaments, lights and jewels of a Lodge, and their beautiful symbolism.

Weeks or months later, after a period of study, con-

templation and instruction, and having proved himself duly proficient, he again knocks at that inner door. On the second or Fellowcraft level of instruction and growing knowledge he passes through more symbolic doors. The uses of Plumb, Square and Level are explained, and, in the ascent of the symbolic stairway of three, five and seven steps to the place representing the Middle Chamber, he learns about Orders of Architecture, the Sense of Human Nature and the Liberal Arts and Sciences. He observes that special emphasis is made on the many doors opened up through the science of Geometry or Masonry.

Having again received necessary instruction and having passed his Fellowcraft examination, our searcher for Masonic Light is qualified and privileged to knock once more at the inner door, this one leading to the Sublime Degree of a Master Mason. As in the preceding degrees, symbolic doors of increasing knowledge and inspiration are opened wide. Having represented the character of the immortal Tyrian, and having been raised to the Sublime Degree, the use of the Trowel and the Emblems or Symbols of this degree are explained to him. Here is emphasized the importance of inflexible integrity and fidelity. Opening doors reveal the sublime truth of Immortality in a manner which makes an indelible impression on the mind of the candidate.

For many Masons these numerous doors and lessons of Symbolic Masonry seem adequate and satisfying. But, happily and fortunately, there are numerous other equally inviting doors which open into vistas of indescribable and unsurpassed beauty. They are the doors leading into and through the other, so-called, "higher" levels of Masonry. Built solidly upon the foundation of Symbolic Masonry rises the tower of Capitular, Cryptic and Chivalric Masonry. The four degrees of the Chapter of Royal Arch Masons, the three degrees of the Council of Royal and Select Masters, and the three Orders of the Commandery of Knights Templar open many doors of opportunity to more thoroughly and satisfactorily understand and appreciate the three symbolic degrees. The same is true of that other tower, the one comprised of those indescribably beautiful and impressive historical, religious, chivalric and philosophical degrees of the Scottish Rite Lodge of Perfection, the Chapter of Rose Croix, the Council of Kadosh and the Consistory. Each of the twenty-nine degrees conferred in these four Bodies conveys some message of importance, teaches some further impressive lesson, emphasizes some essential truth, opens up doors of growing knowledge, of usefulness and service. A 32° Mason, a Master of the Royal Secret, is privileged, as is also the Knight Templar, to view the whole field of Masonic endeavor and activity and accomplishment from a point of vantage not available to the Master Mason. It is as if a superbly beautiful landscape were viewed from the vantage point of a high mountain peak. That wider horizon enables him not only to appreciate more fully the fundamental teachings of Symbolic Masonry, but also enables him to become a more valuable member and officer of his Lodge. It gives him more prestige as a Mason and results in a wonderful feeling of pride, joy and satisfaction.

Whether one ascends the tower and goes through the doors of the York or American Rite, or the tower and doors of the Scottish Rite, or both, the increased ability, understanding, inspiration and enthusiasm naturally re-

sulting mean better Masons and better Masonry, with a higher quality of leadership, larger and happier relationships and friendships, and greater and more effective service to mankind.

ALFRED THE GREAT

THOMAS BENBURY, 32°, Lynwood, Calif.

Alfred the Great, King of the West Saxons, was born at Wantage, Berkshire, in 848, the fourth and youngest son of King Aethelwulf. During the decade 860-870, the Anglican kingdoms of Britain were yielding before the fierce attacks of the heathen Danish hosts. In the early months of 871, a series of battles were fought, the victorious Danes having moved across the Thames and carried the war to the very center of the West Saxon kingdom. In the midst of these disasters, Alfred, at twenty-three years of age, came to the faltering throne, on the death of his brother, King Aethelred.

As king, Alfred continued the war, but, sensing the inequality of the struggle, managed a peace with the Danes that lasted for four years. In 875, the Danes became active again and raided Wessex for several years. Under their leader Guthrum, the Danes defeated Alfred's army at Chippenham in January, 878, and Alfred fled to Athelney, in the Somersetshire marshlands, where he remained until May, raising and training an army composed of the yeomanry of Somerset, Hampshire and Wiltshire. Reopening the war against the Danes, he defeated them decisively at Edington in Wiltshire. In an arrangement known as the Peace of Wedmore (878). King Guthrum and some of his followers agreed to accept Christianity, and the two kings apparently divided southern England between them with the Thames as the chief boundary. In 884, a revolt of the Danes occurred, but it was rapidly put down by Alfred, and the former treaty of Wedmore was confirmed and amplified by "Guthrum's fryth." After the final subduing of the Danes, Alfred increased and built a navy to prevent fresh landings by invaders and to thwart ravages on the Wessex coast.

By his victories over the Danes Alfred kept English Christianity secure, and saved not only his own kingdom but all of Western Europe from the danger of coming under the domination of a heathen Scandinavian rule.

Alfred stands out, says historian A. D. Innes, "... pre-eminently as the maker of England." He is the only one in the long line of English monarchs to be given the title, "The Great." H. O. Taylor describes him as presenting "... a life intrinsically good and true ... in endeavor to rule his people righteously and enlarge their knowledge."

In the midst of his royal labors and immense public burdens Alfred undertook to place before his people selected Latin writings which he translated or caused to be translated into English. These writings at that time were highly regarded volumes of instruction and

were considered of great interest and practical value. They were Bede's *Ecclesiastical History*, Gregory's *Pastoral Care and Dialogues*, Orosius' *History*, St. Augustine's *Soliloquies*, and that *vade mecum* of the Middle Ages, Boethius' *Consolations of Philosophy*. Alfred is also responsible for the original inspiration of the great Anglo-Saxon *Chronicle*.

Alfred's life was established upon the principle of right conduct, intense interest in human welfare, and sublime faith in man's spiritual nature. He sought to compass the instruction of the young by the establishment of schools. About 877, he caused to be drawn up a code of laws, and the *Liber Judicialis* or Dome Book, said to have been compiled by Alfred, probably contained the principal maxims of the common law, penalties for misdemeanors and the forms of judicial proceedings. Marked features of these laws show a change from the blood feud to a legal system and punishments are much reduced. "It has ever been my desire," wrote Alfred, "to live honourably while I was alive and, after my death, to leave to them that should come after me my memory in good works."

Because of the low and lethargic state of architectural art and enterprise from the third to the tenth century, there is a gap in the legendary history of Freemasonry. That is, from the time of St. Alban to the time of King Athelstan, the grandson of Alfred, there is neither legendary nor factual record of Freemasonry. St. Alban is said to have brought it to England and Athelstan is reputed to have adopted it. The ancient Masonic Manuscripts make no mention of Alfred. The jewel of Alfred found near Athelney, where the great king sought refuge from the Danish invaders, now reposes in the Ashmolean Museum at Oxford. This jewel has no Masonic marks or inscriptions on it; Elias Ashmole (1617-1692), English antiquarian and Mason, who gave his extensive collection of books, relics, and objects of antiquity to Oxford, makes no comments as to Alfred being a Mason.

Alfred's character, public and private, is without a stain. His many virtues, the beauty and moral grandeur of his character persuade the historian, E. A. Freeman, to call him "the most perfect character in history," and the historian, L. Ranke, regards him as "one of the greatest figures in the history of the world."

The life, character, and writings of this noble man bear a strong resemblance to Masonic teachings of the present day. In order to accomplish his good works, Alfred divided his day into three parts of eight hours,

measuring them by marked candles, one part for sleep, one for work, and one for recreation of the body and diversion of mind. He tells us that "... no man, can get full play for his natural gifts, nor conduct and administer government, unless he hath fit tools, and the raw material to work upon. . . . Thus a king's raw material and instruments of rule are a well peopled land, and he must have men of prayer, men of war, and men of work." "Wisdom," he wrote, "which is the loftiest of virtues, hath within herself four other virtues, to wit, prudence, temperance, courage, justice." And again, "Without Wisdom no faculty can be fully brought out, for whatsoever is done unwisely can never be accounted as skill. . . . Study Wisdom then, and, when ye have learned it, condemn it not . . ."

The record of this greatest and noblest of English kings attests to his deep and abiding faith in God, seeking Him in time of emergency for comfort and support. The duty he felt he owed to Him he demonstrated fur-

ther by his translation of the Psalter. The duty to his people and neighbors he emphasized by importing scholars for their instruction, encouraging legal reform, and giving good government, the better to guide the faith and conduct of the people. His duty to himself, he practiced in domestic and public virtues, and by his prudent and well regulated course of discipline he was enabled to discharge his energies in the office of a king, as a competent general, and as a practical scholar.

Alfred died October 26, 900, though the year is uncertain, as well as is the cause of his death. The last words of his last original literary work, *Blostman* or *Blooms* provide his epitaph: "Therefore, he seems to me a very foolish man, and very wretched, who will not increase his understanding while he is in the world, and ever wish and long to reach that endless life where all shall be made clear." We, as Masons, may well ponder these words.

WORKS OF GLORY

In the fellowcraft degree we are told Speculative Masonry leads the contemplative to view with reverence and admiration the glorious work of the creation and inspires him with the most exalted ideas concerning the perfections of his divine Creator. Nothing in the entire ritual of Freemasonry could be more true and the Mason who has not, or does not, devote a measure of his refreshment time to such contemplation has missed much of the meaning, power and beauty of his own existence.

Creation ranges in all dimensions between the infinitely great and the infinitesimally small. Probably the largest single unit of creation visible to the naked eye is the great star Betelgeuze gleaming in the brilliant constellation of Orion which is the glory of the winter night sky. Though to our eyes Betelgeuze shines only as one of the brighter first magnitude stars, actually it is three thousand times more luminous than our Sun. And it is more than two hundred and fifty times larger. Were Betelgeuze as near to us as the Sun it would fill our whole sky; we could see nothing else. Moreover, our earth would instantly be dissolved into gas by the huge star's unthinkable heat.

But great as that star is and great though the universe of stars may be we now know they, along with all other celestial bodies including our earth, are made up entirely of atoms and these in turn are comprised of still smaller particles called electrons and neutrons so minute as to be invisible. Only recently science has revealed the astounding knowledge that the secret of the flaming stars like that of a glistening dew drop is bound up in the laws governing those tiny electrons and neutrons spinning in a universe of their own which we call an atom.

Man, standing upon his little earth and surveying the glory of the heavens or speculating upon the grandeur of the planet to which he is bound, has always recog-

nized in these wonders the handiwork of a Creator. Within him was planted an irresistible desire to understand this universe in which he found himself. Its vast sweeps of space and the multitude of suns and stars moving in those incomprehensible depths stirred both his imagination and his curiosity. Back of all this, somewhere, must be a Supreme Intelligence. How else could he account for the existence of order and the certainty of design in a machine so vast? What could be the purpose back of a creation so illimitable, so magnificent as this? In the whole history of man, beginning with the remnants found of his earliest existence, his first crude writings, onward into and through the records of his delving into mysticism, idolatry, mythology, necromancy and metaphysics we may trace his passionate but blind gropings for the solution of the greatest mystery of all—why was he and all that he sees about him created?

With the advance of knowledge that mystery seems to deepen. The increased understanding we obtain appears to serve only to make more apparent the magnitude of our ignorance. It was in recognition of this truth that the Psalmist humbly wrote: "What is man that Thou art mindful of him?" And thus it is that we, today, unlocking one secret after another in the composition and operation of the universe, may wonder why the Supreme Architect of such a stupendous creation should be concerned with creatures so small and unimportant as are we.

However the fact that man has been given a mind capable of delving into these mysteries and of finding the solutions to some of them is evidence that the Deity is concerned about him. Of all the sentient beings made only man has raised his eyes to the heavens to speculate over what may be the meaning of what he beholds there. Only man has pieced together his knowledge, bit by bit,

in an effort to fathom the secret laws which govern and control this mysterious universe in which he lives. Only man was expected to do so. How regrettable then to find so many among us who merely accept what they see and never seek to discover or learn anything of the hidden forces causing the vast constellations to perform their stupendous revolutions in perfect rhythm as they move with incredible speed through endless space.

What is that man missing who is born and lives out his time in plodding acceptance of all these wonders without ever glimpsing the majesty of which he himself is a small part? What does that man gain who, watching the sparkling galaxies swinging with matchless precision through the heavens, seeks by every means at his command to know and understand as much as he can of the great Force that brought them into being and controls their functions? Such a man is actually working out the purpose of his creation. Call it what one may, he is seeking after God. He is one of those of whom Bryant wrote: "To him who in the love of nature holds communion with her visible forms she speaks a various language." And that is Deity, the Creator, speaking through His works to His creator, man.

This is what is meant by that beautiful passage in the Working Tools lecture of the Fellowcraft degree which tells us contemplating these bodies we are inspired with a due reverence for Deity and His works and are thereby encouraged to further study of the sciences and arts by which all of society has been so much benefited.

It is here that we come close to the mysteries of Masonry. These are some of the deep secrets contained within the Craft and which all who come into the fraternity are invited to explore with us. This is the divine fire that, glowing in the Great Light keeps it an everlasting beacon guiding mankind onward in the search for better understanding and closer communion with his Creator. It is knowledge that we share these blessings, promises and manifestations that develops the spirit of brotherhood among us. All this we gain as we try to know and appreciate the works of glory our God has made.

When comprehension of these things come to our minds; when in every star in the heavens, every flower or blade of grass and in every mountain or pebble, raindrop or ocean we recognize the handiwork of the Creator we come close to Him. And then it is we perceive the priceless value of the teachings of our profession which have helped so much to reveal these glorious truths to us.

Would you be humble? Would you understand how small is man and how little are his pretensions to greatness? Then consider this: in 1933 rays of light from the gleaming star Arcturus turned on the switches that opened the Chicago World's Fair. It was done in an instant—yet those rays left the blazing star in 1890. It

took them forty years to reach the earth. Or think of Polaris, the North Star. If its light went out tonight earth would not know it for fifty years. And remember, light travels 186,000 miles *per second*. But those are nearby stars. Look at brilliant Capella, the harvest star, glistening in the northeast sky; what you will see is light that left the star more than 400 years ago. But even this is not far in celestial space. Many of the pin points of light you see in the night sky are actually still larger stars thousands of times farther away. And the telescope reveals myriads more.

So, indeed, what is man that the Creator is mindful of him? Compared to the stupendous works we see around us we are insignificant specks floating upon the boundless seas of time and space. Even so, down the long ages we hear the voice of the Creator speaking these majestic words: "And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth . . . So God created man in His own image, in the image of God created He him; male and female created He them."

And so here we are and here shall our children be. Around us, within us, above us and beneath us lie all of the mysteries of life and creation. To man alone was given the power to explore these and to search out their secrets. We have found the Great Architect in the spinning worlds scattered through infinite space; now we are discovering Him in the very molecules from which He created all matter. Little by little He permits us to unlock these mysteries until we ourselves are able to create new substances by rearranging the molecules of raw materials. And in so doing we have learned each molecule is itself a universe made up of particles so small that the relative distances between them is as great as that between the planets of our solar system. The whirling worlds so large as to exhaust our imagination are made of little worlds so small we can not comprehend them.

And thus we behold the works of glory in every thing that exists. All this, yea more, is meant when that solemn and weighty lecture of the Fellowcraft Degree in Masonry is uttered. These and much more are woven into the secrets of Masonry to teach us and cause us to practise the Divine qualities of humility, charity, honor, justice, love and brotherhood.

"Seek and ye shall find; knock and it shall be opened unto you." Therefore is this art which we cherish merely a fine social organization of men? When we open our minds and hearts to the wonders of its teachings does it not become a glorious light in which are revealed to us some measure of creation's profound secrets and of still greater glory yet to come?

Let us think on these things.



TO WORK IS TO LIVE

JOHN W. THORNBURGH, *Grand Master, Indiana*

Masonry is a society of friends and brothers whose roots are deeply embedded in the practices of labor. When the Master presides over the Lodge, it is at labor. The Wardens pay the Craft their wages, and call them from labor to refreshment. Masonry does honor to the working class by making one of its members the associate and companion of kings as a result of his skill as a craftsman. It selects tools and implements of laboring men to teach fundamental truths of life. To be a true Mason, one must never be a drone, subsisting on society, but an active worker in the quarries of life, producing for the benefit of all mankind as well as for the glory of the Grand Architect of the Universe.

In modern life and in the thinking of the average American citizen, Labor Day is set aside for the especial observance of the accomplishments made by the organized crafts who perform labor with their hands. It is well that such is the case, because in too many instances the dignity of manual labor has been completely overlooked, and altogether too many seek to enroll in other classes of work rather than enlist as buck privates in the ranks with the ones who are willing hewers of wood and drawers of water in order that all of the work may be done at it should be done. When a man's heart is in his work, and he is producing for the welfare of society, then, and only then, can he be a happy man, because the heart giveth grace to every art. It is not the type of work that counts in the long run, but the manner in which it is done that is essential to the welfare of the individual worker and to society.

Whether he be a miner deep in the bowels of the earth, or the operator of a twelve hundred ton strip-mining engine; whether he be at the throttle of a gigantic steam locomotive, hauling hundreds of peacefully sleeping passengers through the stilly watches of the night, or on the bridge of a mighty ocean liner, studying the position of the heavenly bodies in order to determine the location of his leviathan of the deep, with its priceless cargo of humanity placed in his charge, the dignity and worthwhileness of his work is determined by his inner attitude toward it. It is not a case of the man dignifying labor. *It is always a case of labor dignifying the man.*



The dull insensate hind, kicking the clod from his plowshare, may be a king if he plows the straightest furrow it is possible for him to plow, and provided that he puts the soul of an artist in the production of the furrow. The cowboy, riding his pony over far-flung and wide-spread grazing lands, may be as happy and more contented than any potentate who ever mounted a throne. It is not the work, but the attitude of the performer toward it that really matters. Where the heart is in the work, that work is well done and a happy man greets the beginning of every day; each close of day sees something attempted, something accomplished, to earn a night's repose.

Not only with the hands and body should man labor, but also with the mind. It is as much a tragedy for a man of great mental ability to be performing menial tasks as it is for one of nature's masterpieces of manual dexterity and ability to follow a profession when his heart yearns and his fingers twitch to manipulate the intricate mechanism of the finest and most delicate Swiss watch, or to adjust the carburetor of a balky motor car. To do the thing that nature intended one to do is to live in happiness and not merely to exist.

Masonry recognizes the fundamental equality of all mankind and the essential dignity of all types of work. It understands that it is possible for each man to be a king in his own field of work and sphere of endeavor, if he puts his heart into his work and produces for the benefit of his Brothers. Regardless of the field of human endeavor, the discipline of effort held to the discharge of a difficult task ennoble the man and adds to the dignity of his character. Work-stained garments and toil hardened hands that are the result of honest labor are badges of honor that far surpass those conferred by king, emperor or potentate to any jewel-bedecked follower who has never turned a hand at honest, productive toil. In democratic America, the laboring man is the king of all he surveys, and he is entitled to the fruits of his labor. May he ever continue to be worthy of his hire; a workman that needeth not be ashamed because his work is good work, true work, square work.



GREAT TRIO OF MASONS NOW CALLED TO A HIGHER DEGREE

Three able and devoted Masonic writers, who often participated as a symposium in a series of articles which appeared in their respective Masonic periodicals of which they were editors and in other Masonic papers, have now passed on. The last of three to go was William Charles Rapp of the *Chicago Masonic Chronicle*, who passed away at the home of his daughter in Los Angeles, California, on May 8, 1949. The other two were Joseph Fetterly, of the *Masonic Tidings*, Milwaukee, and Joseph Morcombe of *The Masonic World*, San Francisco. The last named was the first to pass. [The sole remaining member of this learned literary symposium is Alfred Hampden Moorhouse, editor of the *MASONIC CRAFTSMAN*, Boston.] The editor of *The New Age* and *Scottish Rite News Bulletin* with their many readers, like other Masonic publications, will miss their surpassing work for the Craft.—*Scottish Rite Bulletin*.

MASONIC HISTORICAL CURIOS

According to the *Dauphin Herald*, Manitoba, Canada, W. T. Forbes, a resident of that city, discovered a Master Mason's emblem—the square and compasses, approximately eight inches across, that had been cut on a block that was set in the lowest tier of stones on the inside east wall of the Prince of Wales Fort near Churchill.

Mr. Forbes, who stated the emblem "is perfect in every detail," thinks it was carved some time between 1732 and 1772, as the construction work on the fort was begun in the former year and completed in the latter.

The Freemason of Canada, which published the story, states that no Masonic Lodge existed in Canada at that time. The Toronto Research Society accounts for the carved emblem as having been placed there by one of the Scottish stone masons, a guild craftsman, who worked on the project.

Many of the stones in the wall have engraved upon them the names of the workmen in old English script of the

1700's; and British records of the period from 1732 to 1772 are being searched to learn if any of the men whose names appear on the stones were members of long-since defunct Masonic Lodges. Mr. Forbes expects to visit Churchill this summer and will make further investigation for clues to the origin of the emblem.

EDUCATION FOR LUXURY SCORED

A free society cannot long survive on a basis of "education for comfort," Miss Barbara Ward, British author and economist, told Wellesley College students, faculty members and alumnae recently.

At the concluding session of a three-day conference on the Wellesley campus on constructive forces in education, Miss Ward warned that "if we banish from our education all the traditions that made us great and free, I do not believe that material success, however brilliant, will save us from eclipse."

Calling for a return to the study of "the ideal of virtue and of citizenship of the Greeks, the concept of holiness and humility of Christianity, the vision of brotherhood implicit in both and its realization in a worldwide society which is both fraternal and just," the speaker said: "The chief reason why it seems to me that education today must restore the old habitual vision of greatness is quite simply that in the 20th century, new visions have arisen to take its place."

"Faced by the recurrent insecurities of industrial society and by the waning of belief, men have turned to communism, fascism and national socialism and accepted their claim to give man the answers he seeks and to tell him the whole truth about himself and society."

"Now if one thing is certain about mankind, it is that faith will conquer no faith, and that a pragmatic and practical approach to life, which shirks the deeper questions is content to substitute comfort for morals and gadgets for purpose, will never withstand the crusading fervor of the new totalitarian faiths."

VIGNETTES OF TRAVEL Impressions gleaned from the Sovereign Grand Commander's diary of travel in

Brazil, Uruguay, Argentina, England and Scotland

Sovereign Grand Commander Melvin M. Johnson's diary is a striking commentary on Rousseau's dictum: "There is a great difference between traveling to see countries or to see peoples." Sight-seeing was incidental. The one objective was to meet leaders of Freemasonry and to discuss vital issues everywhere confronting Grand Lodges and Supreme Councils.

The visits were timely. Carleton Beals, noted expert on South America, says that "since V-Day, the Good Neighbor policy has been withering on the stalk except for fine phrases." Hemispheric cooperation is at a new low, and there are grave economic and political tensions between Great Britain and the United States. Just the time for a friendly Masonic visit in the interest of goodwill and mutual understanding!

It meant 6,219 nautical miles to England and back, and 12,500 to South America and return—a total of 18,729 nautical miles plus hundreds of additional miles by train and automobile. The days — except those on shipboard — were crowded with appointments, but the Sovereign Grand Commander took it all in his stride and returned to the office physically fit and in splendid spirits. He was under mandate from the Supreme Council to travel deluxe, and his efficient and experienced secretary, Ill.: Ralph H. Sleeper, 33°, not only looked after all details but kept a most interesting record of the events of each day.

South America

In each capital, Dr. Johnson was met by a prominent official of the U.S. Embassy—which was more than a formal diplomatic courtesy. There was no delay at Customs for a man for whom Embassy cars were in waiting. This official approval impressed local officials who could have made red tape very burdensome. There were other cars! By the courtesy of Ill.: K. T. Keller, 33°, President of the Chrysler Corporation, and Mr. C. B. Thomas, President of the Export Division, a car with an English-speaking chauffeur

was available in every city, and the local Masonic leaders urged him to use their cars whenever needed.

Freemasonry in South America is a minority group which faces considerable opposition, but what stands out above everything else in the record is the superlative quality, business leadership and high community standing of the Masonic leaders. Many of them are men of large wealth; all of them enjoy a remarkable degree of business and professional prestige. They rank with the finest cultural groups in the country. This is also true of Masonic leadership in England and Scotland.

The diary is, therefore, replete with day-by-day stories of luncheons, teas and dinners, and an occasional breakfast—delicious and elaborate, in settings of great beauty and charm. "This gracious and often elaborate hospitality," says Dr. Johnson, "is the open-sesame to intimate discussions of Masonic matters. More is achieved for Masonic unity, harmony and co-ordination by establishing pleasant social contacts with leaders of Freemasonry than by formal meetings or still more formal written statements."

There were frequent ceremonial meetings marked by a stateliness of protocol unknown in the United States. Receptions under arch of steel, leaders toasting each other with champagne and then breaking the glasses, the ancient ceremonial of the gloves, lavish floral decorations, speeches and photographs galore—all with a happy disregard for the passage of time. The guests of honor had to exercise great restraint. Seven-course dinners, rich with delicious viands and rare wines, were served night after night at a very late hour.

What of Freemasonry? Masonic customs and ideals are varied, stemming from France, Spain, England and America. Grand Lodges and Supreme Councils are occasionally interwoven with one man serving as Grand Master-Sovereign Grand Commander. There is no general acceptance everywhere of some things which in our own country, are regarded as Ancient Landmarks.

But the leaders of every group, each "in his own tongue" and each loyal to his own Masonic standards, united to welcome the American visitor both as a Past Grand Master of Masons in Massachusetts and as Sovereign Grand Commander of the Scottish Rite, N.M.J. In spite of their own differences, they met together to do him honor, and sincerely

invited serious discussions of a possible basis for Masonic unification.

Dr. Johnson always emphasized the fact that he had not come to South America to tell Freemasons what to do, or to interfere with their affairs—but only to share with all of them the reality of Masonic fellowship, across all national and jurisdictional lines. These discussions cannot be reported in any public way. It will take time to work out all that was talked over in social gatherings, in formal meetings and in long conferences—but the seed of Masonic unity has been sown. The mission to South America was worth while in every way. It is no longer just a place on a map; it is the dwelling place of good friends.

England

Lord Saltoun, whose visit to our Supreme Council in 1948 was a great joy to us all, invited the Sovereign Grand Commander to visit England and Scotland in July and August as his personal guest. The special occasion was the 350th anniversary of the written records of The Lodge of Edinburgh (Mary's Chapel) No. 1, but arrangements were made for intimate, personal conferences with the officers of the Grand Lodge of England and of the Supreme Councils for England and Scotland. It would be impossible to exaggerate the importance of these conferences which were concerned with the most delicate problems of inter-Masonic relations. Whatever may be the ultimate practical results, there is now a complete mutual understanding of varying opinions and policies, and a new awareness of vast areas of Masonic agreement.

Distinguished men gathered for the conference in London. His Grace, the Duke of Devonshire, Grand Master of the United Grand Lodge; Sir Ernest Cooper, Chairman of the Board of General Purposes; Grand Secretary, Sydney White; Bro. Sir Trevor Matthews, Bro. Col. Stubbs, Assistant Grand Secretary, and Bro. W. Horrocks, a member of the Board of General Purposes—all of England. Grand Master Raymond F. Brooke of Ireland was also present as were M.: Ill.: R. H. F. Moncreiff, 33°, and Grand Secretary Buchan of the Grand Lodge of Scotland.

Col. Sir Arthur H. MacMahon, 33°, Sovereign Grand Commander, and the officers of the Supreme Council for England welcomed the visitors at a fraternal luncheon which was another opportunity to talk things over with a different group.

Much was accomplished in the more

personal conversations in hospitable homes. The visitors were entertained over the weekend by M.: Ill.: A. L. F. Cooke, 33°, and Mrs. Cooke, at their lovely home at Glen Island on the Thames, with Sir Trevor Matthews, 33°, and Mrs. Matthews as fellow-guests. The group met one day in Windsor for a delicious tea at the home of Ill.: and Major R. L. Loyd, 33°, and his charming wife. All of these good friends have been guests of our own Supreme Council. The diary mentions long friendly conversations on the terrace which must have deepened the growing assurance of mutual understanding.

Scotland

The story was repeated in Scotland. Dr. Johnson and Ill.: Bro. Sleeper were guests of the Earl of Elgin and Kincardine and Lady Elgin at Broomhall, their castle near Dunfermline. The castle is rich in treasures from many lands including some of the smaller "Elgin Marbles." The large collection is in the British Museum. The estate of 700 acres is beautifully landscaped and 4000 additional acres have been cut up into smaller estates. There were hours of informal conversation, and a formal visit to a Provincial Grand Lodge.

After the conferences and ceremonial in Edinburgh, the visitors were entertained by Lord and Lady Saltoun, and their daughter, The Hon. Miss Fraser, at the family home in Cairnbulg Castle near Fraserburgh in the north of Scotland—a castle which is an epitome of Scottish history. It came to the Frasers in 1375 and has of course, been improved many times, but when the present Lord Saltoun took over it was completely modernized. It is a far cry from the fortress built to check the Viking raids to the livable home of 1949, but the sense of history inevitably influences the outlook of those who live in Cairnbulg Castle and all who are fortunate enough to enjoy its genuine hospitality. Lord Saltoun's hobby is the collection of rare books and manuscripts and he is never more happy than when in the libraries at Cairnbulg and at Cross Deep, Twickenham, his large estate near London.

The story of the ceremonials in Edinburgh must be told later, but there was a most important conference with the members of the Supreme Council for Scotland. The Rt. Hon. the Earl of Stair, 33°, Sovereign Grand Commander, presided and there were present: The Rt. Hon. The Lord Saltoun, 33°, M.: Ill.: Grand Treasurer; M.: Ill.: R. H. F. Moncreiff, 33°, Grand Chamberlain; Brig-

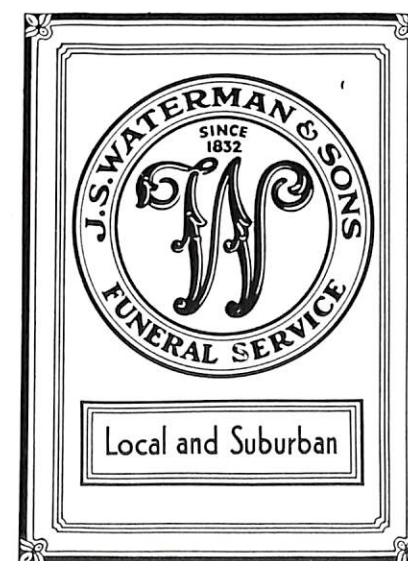
Gen. Sir Norman A. Orr-Ewing, Bart., 33°, M.: Ill.: Captain of the Guard and V.: Ill.: R. S. Lindsay, 33°, Grand Secretary General. The subjects of Recognition and Freemasonry's part in public affairs were discussed with earnestness and candor.

These are mere vignettes of travel. Many details will be described in the *News-Letter* from time to time. It must be obvious to all, that these visitations were not pleasure jaunts or a vacation, or anything else other than an effort to bring into closer Masonic fellowship other Grand Lodges and Supreme Councils. This serious purpose was what musicians call the *leitmotif*—the dominant note in every dinner, in every personal conversation, in all the formal conferences and in all the ceremonial occasions rich with Masonic traditions. How many men among us could bring to such an arduous yet pleasant task such a vast and detailed knowledge of Masonic precedents, and such an intimate acquaintance with Masonic personnel all over the world?—McILLYAR H. LICHETER, in the *Newsletter*.

THE GRAND LODGE

OF CHINA, A REALITY

E. MUNARRIZ, *Grand Master, Philippines*
Brethren of the Grand Lodge of China, your brothers in the Philippines are very proud of your accomplishment. Although it means a reduction in the membership of your Mother Grand Lodge, it surely denotes that unassailed maturity which you have just attained. It is always the pride of a mother to see her sons grow and become matured, and, in the course of time, these children become able to conduct their affairs in the most respon-



sible and honorable way. Your Mother Lodge is that Mother who does not lean back upon the accomplishments in the past, but rather continues to strive towards the end that all her dreams may be realized.

What are those dreams? They are the processes that would lead to the conversion of the whole of humanity to the doctrines about her life. On the whole, the dream is Universal Brotherhood under the Fatherhood of God. I do not mean the conversion of all peoples in this world leading to their affiliation with Masonry, but rather the acceptance, universally, of Masonic tenets and principles that the same world be relieved of its present ills.

The principal mission of Masonry is that of making every man consider himself as a member of a big family, and that being a component part of that big family, he should always maintain uprightness of heart and love for fellowmen. As the great philosopher Confucius taught his people—"Nothing is more natural, nothing more simple, than the principles of that morality which I endeavor, by salutary maxims, to inculcate in you. It is humanity; which is to say, that universal charity among all of our species, without distinction. It is uprightness; that is, the rectitude of spirit and of heart, which makes one seek for truth in everything, and desire it, without deceiving one's self or others. It is finally, sincerity or good faith; which is to say, that frankness, that openness of heart, tempered by self-reliance, which excludes all feints and disguising, as much in speech as in action."

Brethren, I have just repeated the doctrines of the great philosopher. This conduct of the Chinese is clearly manifested in all their actions. This is the secret of your success. I commend you on this behavior and I would be the first to encourage you in the pursuit of such honest endeavor, for such will be a credit not only to the Grand Lodge of China or to the Grand Lodge of the Philippines, not only to the whole Fraternity, but to the whole of humanity as well.

Address delivered at the Consecration of the Grand Lodge of F. & A. M. of China, at the Masonic Temple, Shanghai, China, on March 18, 1949.

All Sorts

The husband was reading the evening paper. The wife poring over a crossword, suddenly called out: "Henry what is a female sheep?" "Ewe" curtly replied her hubby, and that is how the row started.

Pete: "I'm going to get a divorce. My wife hasn't spoken to me in six months."
Al: "Better think it over. Wives like that are hard to find."

"Dad, what is heredity?"

"Heredity, my boy, is what a man believes in until his son begins to act like a fool."

Customer: "I'd like to buy a hat."

Clerk (rather deaf): "Hey?"

Customer: "No, straw."

An editor asked his readers to send in remarks on the subject, "Books that have helped me." One reply was "Mother's cookbook and father's checkbook."

"Do you think the Senator put enough fire in his speech?"

"My opinion is that he didn't put enough of his speech in the fire."

Artist: "That, sir, is a cow grazing."

Visitor: "Where is the grass?"

Artist: "The cow has eaten it."

Visitor: "But where is the cow?"

Artist: "You don't suppose she'd be fool enough to stay there after she'd eaten all the grass, do you?"

"Daddy, have we any poor relations?"

"None that I know."

"Well, have we any rich relatives?"

"None that know us."

"Jim: "What an appropriate looking hot dog stand!"

Sam: "Yes, it's made of dog-wood and covered with bark."

Doctor (questioning Negro applicant for chauffeur): "George, are you married?" "No, suh, boss, no suh. Ah makes my own living."

DON'T DENY IT NOW

"I had the right of way when this man ran into me, yet you say I was to blame."

"You certainly were."

"Why?"

"Because his father is mayor, his brother is chief of police, and I'm engaged to his sister."

Sandy bought two tickets to a raffle and won a \$1,500 car.

His friends rushed up to his house to congratulate him, but found him looking miserable as could be.

"Why, man, what's the matter wi' ye?" they asked.

"It's that second ticket. Why I ever bought it I canna imagine."

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